

The sick-mans Couch.
A
SERMON PREACH-
ED BEFORE THE MOST
noble Prince *Henrie* at Greenewich,
March 12. Ann. 1604.

By
Thomas Playfere professour of
Diuinitie for the Ladie Margaret
in Cambridge.

4-15-10



PRINTED BY IOHN LEGAT,
Printer to the Vniuersitie of Cam-
bridge. 1605.

*And are to be sold in Pauls Church yard at the signe of the
Crowne by Simon Waterfon.*

01-71-1



455:99

TO THE RIGHT Honourable my very good

Lord, Sir Edward Denny, Knight, Baron of
Waltham, grace and
peace.



Right Honourable, beeing appointed to preach the last Lent, I deliuered so much as filled up the ordinarie time of an hower. But that was scarce halfe this sermon. I uttered no more, to auoyd the offence of the hearer; I write no lesse, to procure the profit of the reader. For as tediousnes without regard of due time, especially in so high a presence, soonest offendeth: so fullnes, where the reader may peruse more or lesse at his pleasure and leysure, best of all edifieth. Therefore I thought good in publishing this sermon rather to enlarge it to the comprehension I had conceined and meditated in my mind, then to scant it according to that strict compasse of time which I was tied to in the pulpit. For by this meanes all that will vouchsafe to looke into it may make their profit thereby. They which were present by veiwing the whole, whereas they heard but halfe: they which were absent, by hauing the preachers meaning, though they be vnacquainted with his affection. And yet perhaps it may please God to blesse this poore exercise to diuers heavenly minded men in such sort, as they may take occasion by some things

here

The Epistle

here intimated, not onely to conceiue more then they find directly specified, but also to be more diuinely inspired and sweetly affected, then it pleased God to vouchsafe mee of his grace, either at the preaching or penning of it. Howsoeuer, seeing this discourse exhorteth principally to repentance and patience in the time of sicknes, and to a preparation of our selues by a good life vnto a happie death, which is a doctrine most necessarie in this great mortalitie, that hath lately bin, & is yet feared: especially also for that the greater part of it I neuer preached any where, but onely penned in my study, I thought my selfe so farr bound in dutie to this blessed church wherein we liue, as not to hide it in a napkin, but according to the Apostles rule, if I haue found comfort my selfe by some meditations here opened, then to comfort them that are afflicted by the same comfort wherewith we our selues haue bin comforted of God. And bethinking mee of one vnder whose protection it might passe in publick, I thought best to make bold with your Lordship. For though all sorts peraduenture may be fitted with some thing or other in this plaine sermon, which they may make vse of, yet those I am sure will conne me most thanks for my well-meaning endeaunour, which haue had most experience and triall of Gods louing mercie in this kind. Now your good Lordship hauing bin deliuered more then once or twice from dangerous sicknesse, haue learned such patience, such meekenes, such unfeined repentance, such true mortification, such assurance of Gods loue, such confidence in Christ, such other good vertues of a right sanctified spirit, by this fatherly visitation of the Lord which is not wanting euen oftentimes to his dearest children, as you could neuer haue
lear-

Dedicatorie.

learned, at leastwise in the same measure, in health. Besides, I haue bin so especially beholding to your Honor, euen since you were first of S. Iohns college, that I could not satisfie my selfe with the inward dutie and thankfulness towards you which I haue euer faithfully laid vp in my brest, except I also shewed the same by some such outward testimonie, as might cleare me to you and the world of ingratitude. Wherefore I doe so presume to dedicate this small labour to your good acceptance, as withall I hartely desire all those that shall receiue edification thereby, to pray together with me for the continuance of your Lordships good health and wellfare, that long you may euen in this world enioy this your late honorable addition, and all other good gifts of God, and fauours of our gracious Soueraygne, to the benefit of this Church, and commonwealth. From Cambridge the 28. of Iune, 1605.

Your Lordships euer
to command,
THOMAS PLAYFERE.

The quotations in the margent with figures, were, or should haue bin, deliuered at the preaching: the rest with letters, are only for the printing.

Yours obedient servant

To continue

THOMAS PLATTEN

The printer of the manuscript is
not to be held responsible for the
accuracy of the text, as the
original is not in his possession.



THE SICK- mans Couch.

Pfalm. 6. v. 6.

*I water my couch with my
teares.*



Nothing is more delight-
some then the seruice of
God, and loue of vertue:
nothing more full of
griefe and sorrow, then
sinne. Gods commande-
ments are not heauie^a:
yea his yoke is easie, and
his burden light^b. On the
other side, how deeply sinne woundeth the ve-
ry conscience, the heathen Orator confesseth,
saying, I will not buie repentance so deare^c. Ag-
greeable to that of the Apostle, What fruit haue
you of those things, whereof you are now asha-
med? For the ende of those things is death^d.
Looke how the Israelites wearied themselues in
clay and bricke, without any profit or reward;

B I

nay

a i. Ioh. 5. 3.

b Math. 11. 30.

c Non eman-
tanti panisere.
Demostb.

d Rom. 6. 21.

The sicke-mans couch.

e Exod. 5. 14.

f Esa. 57. 20.

g Epist. Iud. 13.
h 1. Tim. 6. 9.

i Reuel. 14. 11.

j Sapien. 1. 11.
k Marth. 10. 20.

l Jer. 9. 5.

l Hereupon I
entitle this
sermon, The
sicke-mans
couch.

nay whē they had don there very best, they were by Pharaos taske-masters well beaten for their paines^e: euen so the world, the flesh, the deuill, as rigorous taske-masters incite men to sinne, but all the reward they yeeld them, is onely mortall and immortall griefe. And as the sea roareth and fometh, and neuer is at rest^f; after the same sort, the wicked are like the raging sea, foming out their owne shames, and neuer rest, till hauing made shipwracke of faith^h, they be drowned in perdition and destruction. They which worship the beast, haue no rest day nor nightⁱ. Now what beast so cruell as sinne? which not onely killeth the bodie, as a beast doth, but sleieth the soule^j, yea it destroieth both bodie and soule in hell^k. Therefore this indeede is the beast, which depriueth all those that serue it, of libertie and rest. Of whome the Prophet Ieremie writeth thus; ^l They haue taught their tongues to speake lies, and they take great paines to doe wickedly.

This, holy King Dauid had good experience of. Namely, that in sinne, there is nothing but sorrowes and paines. For lying here sicke in his bed^l, and feeling this same sicknes to be a stroak of Gods heauie hand for his offence, he cries God heartily mercie, and saies, Haue mercie vpon me, O Lord, for I am weake: O Lord, heale me, for my bones are vexed. My soule also is sore troubled, but Lord, how long wilt thou delay? Now that his soule is sore troubled, he proueth in this present verse; I am wearie of my groanings,

The sick-mans couch.

3

nings, euery night I wash my bed, and water my couch with my teares. The soule must needes be sore troubled, which is so grieuously tormented. Especially in the words of my text, by three notable amplifications, he sheweth how serious and syncere his repentance is. First, saies he, Not onely I wash, but also I *water*: secondly, Not onely my bed, but also my *couch*: thirdly, Not only with my gronings, but also with my *teares*.
I water my couch with my teares.

These will be very godly and ghostly meditations. The rather, in this time of lent. Onely the worst, I doubt, will be mine. For that hauing discoursed at large of this doctrine els where^m, I can not now cull out the choicest matter, but must be faine to gather together such fragments as were then left. *I water my couch with my teares.*

The first amplification is in this word, *I water*. Not onely *I wash*, but also *I water*. The faithfull sheepe of the great shepheard, goe vp from the *washing*-place euery one bringing forth twinns, and none barren among them³. For so Iacobs sheep hauing conceiued at the *watering*-troughs, brought forth strong and particoloured lambsⁿ. Dauid likewise, who before had erred and strayed like a lost sheepe^o, making here his bed a *washing*-place, by so much the lesse is barren in obedience, by how much the more he is fruitfull in repentance. In Salomons temple stood ten Caldrons of brasse, to *wash* the flesh of those beasts, which were to be sacrificed on the altar. P. Salomons father, maketh a *water* of his

^m In the sermon entituled,
The meane in mourning.

³ Cant. 4. 2.

ⁿ Gen. 30. 38.

^o Psal. 119. ult.

^p 1. Reg. 7. 38.

q Rom. 12. 1.
4 *Askeb.*

5 1 Reg. 7. 27.

r Iohn. 3. 5.

f 1. Cor. 3. 6.

e 1 Peter. 3. 21.

u Iohn. 19. 34.

6 Gen. 2. 10.
x Psal. 119. 130.

teares, a cauldron of his bed, an alter of his heart, a sacrifice, not of the flesh of vnreasonable beasts, but of his owne bodie, a liuing sacrifice, which is his reasonable seruing of God. Now the Hebrew word here vsed, signifies properly, To cause to swim, which is more, then simply to *wash*. And thus the Geneva translation readeth it, I cause my bed euery night to swim. So that as the preists vsed to swim in the molten Sea, that they might be pure & cleane, against they performed the holy rites and seruices of the temple: in like manner the princely prophet *washeth* his bed, yea he swimmeth in his bed, or rather he causeth his bed to swim in teares, as in a sea of greife and penitent sorrowe, for his sinne. Neither were this so much to be wondered at, but that he frames the amplification thus; Not onely I *wash*, but also I *water*. Watering in scripture is attributed to sundry things. The holy ghost watereth. Except a man be borne again of *water*, and of the holy Ghost. Because the holy ghost purgeth and cleanseth like water. The word watereth. Paul planteth, Apollo *watereth*, but God giueth the encrease. Baptisme watereth. Which was prefigured in the *water* of Noahs floode, and more plainly in the *water* that came out of Christs side. Repentance watereth. As in this place; I *water* my couche with my teares. Out of Eden went a riuer to water the garden: but Dauids eyes gush out many riuers of water, to *water* his couch with his teares. As in Sicilia there is a fountaine called *Fons Solis* out

The sick-mans couch.

5

out of which at midday when the sunn is nearest
floweth cold water, at midnight when the Sunn
is farthest off, floweth hot *water* ⁷: so the Patri-
arch Dauids head is full of *water* ², and his eyes
a fountaine of teares, who when he enioyed his
health, as the warme sunshine, was cold in con-
fessing his sinns, but being now visited with sick-
nes his reines chastising him in the night sea-
son ³, is so sore troubled, and withal so hot and
so feruent, that euery night he washeth his bed,
and *watereth*, nay euen melteth his couch with
teares. For this Hebrew word ⁷, is diuersely
translated also as well as the other. The best lear-
ned interpreters ^b translate it *Liquefacio*, I melt.
And then the meaning is, I water my couch so
thoroughly that I make it melt with my teares.
We see yce and snow swim a while in the water,
but anon after they melt away: right so the
holy kings heart in the midst of his brest is euen
as melting waxe ^c, yea his very couch beeing
rensed and steeped in teares, melteth away
as snowe before the sunne. Neither yet doth he
thinke himselfe cleane enough for all this, but
still bewayling his offence, he sayes with blessed
Iob, ⁸ Though I wash my selfe with snow-water,
and purge my hands most cleane, yet shalt thou
plunge me in the pit, and mine owne cloaths
shall make me filthie.

Hence we may learne two speciall points for
our instruction. One is, that our repentance must
be continuall. For the Psalmist hauing said be-
fore, ⁹ I haue bin wearie of my gronings, addes

y Pomponius
Mela.
z Ierem. 9. 1.

a Psal. 16. 7.

7 Amos.

b Bucerus: Tre-
mellius: & alii.

c Psal. 22. 14.

8 Iob. 9. 30.

9 Laboravi in
gemitu meo.

10 *Stratum
membrizabv.
vulg.*

a *Psal. 107. 42.*

b *Mat. 23. 12.*

c *Kaphetzab.
Hebr.
Ithcassemath.
Chald.
Omnis iniquitas
contrahit os su-
um. Muscul.
Oppilabit: in
margine, Oppi-
lavit. Vulg.
d *Verf. 17.*
e *Verf. 11.*
f *Verf. 34.**

here at the last, ¹⁰ *I will water my couch with my teares.* I haue bin weary, and, I will be wearie: or, I haue watred, and I wil water; implies a perpetuities of repentance. We read it commonly in the Psalme thus; The mouth of all wickednes shall be stopped^a. Which is true, first in this life. Where seeing before their eyes so many examples of Gods prouidence and protection ouer his children, if they will not praise him, yet they shall be enforced, will they nill they, at leastwise to hold their peace, and not blaspheme him. Then at the day of iudgement. For that ghest, who when the king asked him, why he wanted a wedding garment, was altogether speechles^b, though he be but one yet is a patterne of all, and sheweth what a pitifull case all the wicked shall be in at that day, when their mouthes shall be stopped, hauing not a word to say for themselues. But it might as well out of the originall be translated thus; ^c *The mouth of all wickednes is stopped.* For foolish men are plagued for their offences, and because of their iniquities^d. Because they rebell against the words of the Lord, and lightly regard the counsell of the most high^e. Therefore many times their fruitfull land maketh he barren for the wickednes of them that dwell therein^f. Yet so foolish are they, that they will not once open their mouth to confesse, either their owne wickednes, or Gods goodnes. Their mouthes are so stopped, that they will neither crie to the Lord in their trouble, that so they may be deliuered from

The sick-mans couch.

7

from their distresse, nor yet when they are deliuered, praise the Lord for his goodnes, and declare the wōders that he doth for the childrē of men. The stopping of their mouth thē, is a double, both sinne in them, and punishment to thē. A double sinne, because they open it not, to crie vnto the Lord for deliuerance, or to reioyce in the Lord, and to praise him after deliuerance. A double punishment, because for their not praying God, their mouthes shall be so stopt that yet they shall not blaspheme him; and for their not dispraising themselues, and confessing their sinnes, and repenting, and crying to God for pardon, they shall haue nothing, though they would neuer so faine, at the last to say for themselues. Wherby we see that wicked mēs mouthes shall be stopped, because they haue bin stopped. Seeing if they had bin open in this life to accuse their own selues for their sinns, then they should be open also at the day of iudgment, beeing excused by the Lord. But, because they haue bin stopt here to couer their sinne, therefore they shall be stopt hereafter to discouer their shame. Now if the wicked shall haue hard hap hereafter, whē their mouthes shall be stopped, because they haue had hard hearts here, where their mouthes haue bin stopped: then consequently, the godly must at no time stop, either their mouthes from confessing, or their eyes from bewayling their sinnes. Tertullian ¹⁴saith of himselfe, that he is ¹⁵a notorious sinner ¹⁶, and borne for nothing but for repentance. He that is *Om-*

14 de Pœnitentiâ. In fine.

15 Omnium notarium peccator.

16 Et nulli rei nisi pœnitentiæ natus.

nium

17 In Psal. 135.

*Quod peccan-
dum semper
fit, ut semper sit
confitendum.*

18 Sed quia
peccati veteris
& antiqui utilis
sit indefessa co-
fessio.

e 2 Pet. 1. 10.

19 Psalm. 32. 5.
*Notum facia,
non abscondi.*

nium notatum peccator, soiled with euery sinne, must be *Omnium horarum penitens*, assyied euery hower of his sinne. And he that is borne for nothing but for repentance, must practise repentance as long as he liues in this world, into which he is borne. Not, sayes Hilary ¹⁷, as though we should continually sinne, that we might continually repent ¹⁸, but because it is very be-loofe-full for vs, that that sinne, which we knowe well is alreadye released by the Lord, should yett still be confessed by vs. For by this means, the merits of Christ are continually imputed vnto vs, which wee by our sinnes had iustly deserued to be deprived of. And moreouer, though in some sort we be sure of pardon alreadye, yett the daily exercise of true repentance maketh our vocation and election more and more sure vnto vs ^e. In this sense the Psalmist sayes againe ¹⁹, I will acknowledge my sinne, & mine iniquitie I haue not hid. I haue not stopt my mouth, and I will not stop my mouth: I haue not hid mine iniquity, & I wil not hide mine iniquity; a cōtinual repentance. As it is here also, I haue bin weary, and I will be wearie; I haue watered, and I will water: *I water my couch with my teares.*

The other point which we may hence learn is this, That our repentance must alwaies be ioyned with a purpose of new obedience. I haue bin wearie of my gronings, sayes he. That he is sure of, and that is past. But though he haue bin weary, yett indeed he is not wearie, seeing he purposeth twice as much as he hath performed.

For

The sick-mans couch.

9

For for one performance *Laboravi*, that is past, here are two purposes, *Lauabo* and *Rigabo*, that are to come. I haue done it already, saies he, so so : but if I liue longer, I will doe it oftner, and better. I will wash my bed, and *I will water my couch with my teares*. So that the greatest righteousness of the saints in this life, consisteth rather in a daily deploring of their sinnes, & in a faithfull purpose to amend, then in any eminent and absolute perfection ^f. Not that wee ought to serue God by halfes as it were, with purposes & intents, but that hereby the vnperfittnes of our obedience may appeare, which though it be as much as wee can doe considering the weakenes of our abilitie, yet it is not halfe so much as wee ought to doe, considering the excellencie of Gods lawe. Wherefore I shew now, not what should be, but what is, because the best obedience of ours that is, is not so much as the lest part of that which should be. Harken I pray you attentiuely to that which S. Paul writeth ²⁰; To will is present with mee : but I find no meanes to performe that which is good. For the good which I would doe, that doe I not : but the euill which I would not doe, that doe I. Now if I doe that I would not, it is no more I that doe it, but sinne that dwelleth in mee. Where the Apostle plainly distinguisheth betwene these two, to will good, and to performe good. And the one he saith is present with him, but the other he can no where find. Now if so chosen a vessell ^g, will much more good, then he can performe, then

C I questionles

f *Nostri iniquitas
tanta est in hac
uita, ut potius
Peccatorum
remissione con-
sistat, quam per-
fectione Virtu-
tum. Aug. de
Ciu. Dei. l. 19.
c. 27*

20. Rom. 7. 19.

g *Acts. 9. 15.*

questionles wee that are farre inferiour, please God, rather by a willing purpose to doe good, then by any full performance of that which wee purpose. Againe, whereas he saies; If I doe that I would not, it is no more I that doe it, but sinne that dwelleth in me; he meaneth not to excuse or extenuate his fault any way, but to shew, that the principall scope and intent of his heart is to serue the lawe of God, howsoever contrarie to his intent by the violence of his flesh, he bee drawne to serue sinne. And therefore he saies, The good which I would, that doe I not; but the euill which I would not, that doe I. Insinuating hereby, that the regenerate man, beeing not wholly flesh nor wholly spirit, but partly flesh and partly spirit, as he is spirit would doe that good, which as he is flesh he doth not, & as he is flesh doth that euill, which as he is spirit, he would not. Which makes him also say, "*Studeo*, I studie, or I endeauour my selfe to haue alway a cleare conscience, toward God and man. He speaketh not of his Apostleship, in which he was immediately inspired, and continually directed by the spirit. For touching that he saies elsewhere, "*I am guiltie to my selfe of nothing*". But out of the compasse of his Apostolical calling, he dares not warrant, that he hath a cleare conscience euery manner of way, but only that he studieth or endeauoreth to haue a cleare conscience. So his fellowe-disciple Barnabas exhorteth them of Antioch that with purpose of heart, they would cleaue vnto the Lord". For as long as we liue in
this

21 Act. 14. 16.

22. *Nihil mihi
conscientia sum.*
h 1. Cor. 4. 4.

23. Act. 11. 23.

The sicke-mans couch.

II

this tabernacle, sinne cleaueth so fast to vsⁱ, that wee can not constantly cleaue vnto the Lord ^k. Notwithstanding at least wise in purpose of heart it is good for vs to shake off all sinne, & only to hold vs fast vnto god^l. But this our prophet, euen in one psalme, to wit the hundred and nineteenth, affordeth vs many pregnant testimonies to this truth. "I haue applied my hart to fulfil thy statutes alwayes, euen vnto the end. Though he can not fulfill gods law as well as he would, yet as hard as he possibly can hee plyes it, & applyes his heart to it"¹. O Lord thou art my portion, I haue determined to keepe thy words. Marke ye this. He can not say, he hath euer kept the word of god in deede, but yet because his hearts desire is earnestly bent that way, he sayes; I haue determined to keepe thy words."² I haue sworne and am steadfastly resolved, to keepe thy righteous iudgments. O louing heart to God! O loathing heart to his sinnes! O zealous, O fiery words! I haue sworne & am steadfastly resolved to keep thy righteous iudgments. *Iurani & Statui*. This iuror hauing sworne himselfe to gods statutes to keepe them, yet is the foreman of the quest to giue in a verdict against his owne selfe, that he hath not kept them. So that Dauids *Statuo* is all one with Pauls *Studeo*. And therefore though we may perhaps, and, alas, doe dayly (god forgive vs) transgresse these righteous iudgments, yet our holy oath, our solemne vowe, our assured promise, our steadfast resolution, is, I hope, I am sure ought to be, to the contrary. For after

i Hebr. 12. i.
k 1. Cor. 7. 35.

1 Psalm. 73. 28.

24. 112. Vers.

25. 57. Vers.

26. 106. Vers.

The sick-mans couch.

our first cōuerſion & vnfeyned repētaunce, as we can neuer ſatiſſie god, ſo we muſt neuer ſatiſſie our ſelues. Seeing the beſt thing that is in vs, is no great performance of any good, god wot, but only a ready will to doe good: a ſtudious indeavour to haue a cleare conſcience: a purpoſe of the heart to cleaue vnto the lord: an applying of the heart, to fulfill gods ſtatutes: a ſetled determination to keepe gods words: a ſteadfaſt reſolution to keepe gods righteous iudgments. As wee may ſee in this place. *Laborami*, I haue bene weary of my gronings. Thats true. I but I purpoſe to doe much more hereafter. *Lauabo* and *Rigabo*. I will waſh my bed, and I will water my couch. *I water my couche with my teares.*

The ſecond amplification is in the word, my *couche*. Not only my *bed*, but alſo my *couche*. The bed is a place of reſt. Eſpecially that flouriſhing *bed*²⁷; wherein the heauenly huſband giueth his well-beloued ſleepe^m. Yet as the darkenes is no darknes to god, but day and night are both alike to him:ⁿ ſo the *bed* is no bed to Dauid, but in it and out of it, to him are all one. Therefore he may well complaine with poore afflicted Iob²⁸; when I ſay, my *couche* ſhall releiue me, and my *bed* ſhall bring comfort in my meditation, then feareſt thou me with dreamies, and aſtoniſheſt me with viſions. Now the fearfulſt viſion of all, which moſt aſtoniſhes him, and holds his eies waking^o, and enforces him to waſh his *bed* with his teares, is the horrible ſight & greiuous remēbrance of his finnes. Neuertheleſſe the ampli-

27. Floridus le-
ſtus. Can. 1.

25.
m Pſal. 127. 3.
n Pſal. 139. 12.

28. Iob. 7. 15.

o Pſal. 88. 9.

The sick-mans couch.

13

plification is much enlarged by that he saies, Not onely my *bed*, but also my *couch*. For there is as I take it, a double difference betwene these two. First, a bed is to sleep in by night: a *couch* is to sleep vpon in the day time. As Mephibosheth at noone in the heate of the day slept vpon a *couch*.
 ¶ And Dauid in the aftern-noone rose from sleeping on his *couch* 9, when he first sawe Vriehis wife. Then againe, a bed is standing & hygher: a *couch* is like a pallet, either vpon the bare flower, or els very neare it. As in Salomons bed-chamber, 1 the bed was of gold, the *couch*, whereby he slept vp to his bed, of purple 20. Dauid also saith, 1 I will not climbe vp into the bed of my *couch* 10; as much to say as, into that bed, to which I ascend by a pallet or *couch*. So that his soule no question was sore troubled, when as lying sicke in bed he wept so abundantly, that with his teares, not only he washt his bed wherein he himselfe lay, but watred his *couch* also, which couch lay beneath or beside his bed. That pretious oyntment was sure very liquid, which did ruan downe from Aarons head to the skirts of his garments. 1 That current of teares was very swift, which streaming from Mary Magdalens face was sufficient to wash Christs fecte 4. That bloodie sweate was very painfull, 11 which bathed our Lords body all ouer, and besides trickled downe * to the ground. Axa requested her father Caleb to giue her a blessing. For saith she, thou hast giuen me the south countrey, giue me also springs of water. And he gaue her 33 the

C 3

springs

p 2. Sam. 4. 5.
q 2 Sam. 11. 2.

1 Can 3. 10.
29. *Reclinauerum aureum, ascensus purpureus.*
1 Psal. 132. 3.
30. *Non ascendum in lectum strati mei.*

1 Psal. 133. 2.

u Luc. 7. 38.
31. Luc. 22. 44.
καταβαίνων ἐν τῷ γῆν.
32. Iosua 15. 19.
friguum superius, & irriguum inferius.

springs aboue, and the springs beneath. This same blessing and gift Dauid likewise had here obtayned of God. For his washt bed was a spring aboue, and his watred *couch* a spring beneath. Euen as the oyntment, vpon Aarons head was a spring aboue, vpon the skirts of his garments a spring beneath: and the teares, vpon Maries face were a spring aboue, vpon Christs feet a spring beneath: and the sweate, vpon our Lords body was a spring aboue, vpon the ground a spring beneath. So here, I say, is, *irriguum superius*, and *irriguum inferius*, a spring aboue, and a spring beneath: I wash my bed, and *water my couch with my teares*.

Hence we may learne one very excellent good lesson. That we ought in the same kind and sort as we haue sinned, if it be possible, to make some part of amends for our sinne. Dauid had haynously transgressed against God vpon his couch, where he committed adultery. Therefore that in the selfe same place, where before he had bin overcome by the deuill, he might erect an eternall monument of his victorie and triumph ouer the deuill, he saies here; *I water my couch with my teares*. In the very same couch God is as highly now honored, as he was before offended. Because Dauid did before pollute it by adultery, but now he doth sanctifie it by repentance. So the Israelites³³, once pluckt off their earings to make a golden calfe: but anon after, repenting them, they offered their earings to the building of the temple. And so with the same Jewels, where-

33. Exod. 35.

22.

The sick-mans couch.

15

wherewith they did erect Idolatrie, now they maintaine Gods seruice. Zacheus^{us} being a Publican, no doubt got much of his goods by plaine briberie and extortion: but not long after, he restored all againe foure-fold, and spent of his wealth very frankly and bountifullly to giue Christ a friendly welcome, and kind entertainment in his house. That sinnefull woman^{is}, of whome I spake euen now, neuer tooke halfe so much delight in enticing her louers with her beautifull lockes, as now shee is glad with all her heart to wipe the very feete of our Sauour with them. A worthie example of this we haue in our owne stories. Archbishop Cranmer^y of blessed memorie, could neuer satisfie his conscience after his recantation, till he had burnt that hand to ashes which subscribed. And so he tooke a holy reuenge of himselfe, as S. Paul wil- leth vs^z, by suffering in a manner two martyrdomes, one after the other. One, which he put himselfe to, by burning first his right hand: the other, which the Papists put him to, by burning afterward his whole bodie. And so that constant and faithfull right-hand of his, neuer so much dishonoured God by his subscription with inke to the bill, as it did honour God by his inscription with blood in the fire. The Apostles wordes are generall, * As you haue giuen your members seruants to vncleannes to commit iniquitie, so now giue your members seruants vnto righteousness in holines. Euen as the Israelites gaue their Jewels, and Zacheus gaue his goods: and
Marie

34. Luc. 19. 8.

35. Luc. 7. 38.

y See Master
Fox his booke
of Martyrs.

2 2. Cor. 7. 11.

2 Rom. 6. 19.

b *Eusebius Hi-
sto. Eccles. l. 6.
cap. 8.*

c *Marc. 9. 47.*

d *Ita euemit,
ut cum aliquid
ubi non oportet
adhibetur,
illic ubi oportet
negligatur.*

*Tertul. libro de
Pœnitent. ini-
tatio.*

e *Gen. 39. 10.
36. In Apolog.
c. 45. Democri-
tus excœcando
seipsum incon-
tinentiam emē-
datione profic-
tur.*

37. *At Christianus
suis oculis
fœmina videt,
animo aduersus
libidines cœcus
est.*

Marie gaue her haire : and Cranmed gaue his hand. Yet we read ^b that Origen made himselfe an Eunuch: Democritus put out his owne eyes : Crates cast his mony into the sea : Thracius cut downe all his vines. Dauid did not so. He kept the same couch still, and onely changd his mind. As for Origen, strange it is, that peruerting so many other places by allegories, onely he should peruert one place by not admitting an allegorie. For our Lord commanding to cut off the foote, or any part of the bodie which offendeth vs^c, doth not meane we should cut it off with a knife, but with a holy and a mortified life. Therefore Origen was iustly punished, by vsing too litle diligence, where there was great neede, because he vsed to great diligence where there was litle neede^d. How much better did Ioseph, ^e who beeing assaulted by Putiphars wife, did not any way maime himselfe, but still kept his bodie vndefiled as the temple of the holy ghost? And so pleased God, as well then in chast single-life, as in chaste matrimonie afterwardes. What should I say of Democritus, who was blinded before he was blind? Tertullian writeth thus of him,³⁶ Democritus putting out his owne eyes, doth by that very remedie which he vseth against incontinencie, professie the greatest incontinencie of all. ³⁷ But a Christian neede not put out his eyes for feare of seeing a woman : for howsoeuer his bodily eye see, yet still his heart is blind against all vnlawfull desires. Here Tertullian vseth two very pithie and graue reasons.

The sick-mans Couch.

17

sons. One is this; The putting out of the eyes is not a bridle to reſtraine incontinencie, but rather a marke to deſcrie it. For he that doth ſo, in a manner openly confeſſeth, concupiſcence ſo raigneth in him^f, that he can by no kinde of meanes reſiſt it, but by a violent bearing out of his owne eyes. The other is this; The fault is not in the eye, but in the heart. Therefore to put out the eye, is to make cleane but the outſide of the platters. For if the affection of the heart be well ordered, the ſight of the eye neede not be feared. Juſt Lot euery day ſeeing the vnlawful deeds of the Sodomires^h, was grieued with it, but not endauerged by it. For he ſaide no doubt with holy Iob, ⁱ I haue made a couenant with mine eyes, not to looke vpon a maide. Now Crates Thebanus was not well aduiſed neither, who did caſt his money into the ſea, ſaying, ³⁸ Nay ſure I will drowne you firſt in the ſea, rather then you ſhould drowne in me in couetouſnes & care. La- Etantius reaſoneth with him thus, ³⁹ If thou condemne money ſo much, then doe good with it, ſhewe thy liberalitie by it, beſtow e it on the poore. ⁴⁰ This money that thou art readie to caſt into the ſea, might releue a great many, that they periſh not, by hunger, or thirſt, or nakednes. The ſumme of his argument is this; Euery Crates muſt not looke to be Polycrates. Or ſo happily to get his money againe, as he got his ring againe. Therefore, that man cares not for money; not which flings it away, but which ſpends it well; not which imploies it to no uſe,

D 1

but

f Rom. 6. 12.

g Luc. ii. 39.

h 2. Pet. 2. 8.

i Iob. 31. 1.

38. Ego mergā
eos, ne iſſe
merget a vo-
bis.

39. Inſtitut. l. 3.
c. 23. Si tantus
pecunie con-
temptus eſt, fac
illam benefi-
cium, ſachumani-
tatem, largire
pauperibus.

40. Poſeſt hoc
quod perdis-
tus es, nullis ſue-
currere, ne ſcme
auſiſti, aut nu-
ditate morian-
tur.

Super aquas.
Ecclesiastes 11.
1.

1 Genes. 18. 1.

m Luc. 16. 9.

n *Nocturnum*
Atica. l. 19.
cap. 13. *Homo*
miser vites su-
as suis omnes
detruat.

n 1. Tim. 6. 23.
Modico vino
utere. Vulg.

but which inploies it to a good vse: not which casts it into the waters, where he is like neuer to see it again, but which casts it vpon the waters^k, where the poore shall finde it. For so Abraham beeing very rich, laid out his substance for the most part in hospitality. He vsed to sit at his rent doore, vnder the oke of Mambre, iust about dinner time^l, to see what strangers passed by, that he might bring them in with him to his table. Thus must wee (most Honourable, and blessed Christian brethren) thus must wee, I say, make vs friends of the vnrighteous Mammon^m, that euery way we may glorifie God, with our soules, with our bodies, with our substance and goods. Lastly Thracius, of whome Aulus Gellius writethⁿ, was, for any thing that I can see, euen at that time most of all drunken, when he cut downe all his vines, least he should be drunken. For he that so foolishly did cut downe all his owne vines, by the same reason, if all the vines in the world had bin his owne, would haue cut them all downe. Howbeit, if euery thing must be taken away that may be abused, then away with the name of God, away with the word of God, away with all good things that are. Therefore we can not allow this deuise of Thracius, but wee must disallow S. Pauls aduise to Timothie^o; Vse a litle wine for thy stomacks sake, and thine often infirmities. For if all vines were cut downe, where should Timothie get a litle wine? Wherefore he holdeth a good meane betweene two extremities. To be drunken, is one extremitie:

The sick-mans Couch.

19

tie : to cut downe all the vines, is another extremitie. But Timothy keeping the right meane, vseth wine, least all the vines should bee cut downe : and yet but a little wine, least he should be drunken. He vseth wine, to helpe his infirmities, and yet but a little wine to auoid superfluitie. And he puts the *modicum* before the *vinum*, the little before the wine, as S. Bernard noteth. Because of two extremities, drunkennes, and drynes; that he knowes to be the greater, this to be the lesser. Therefore he is not so desirous to drinke wine, that his stomack may be strengthened, as he is carefull to drinke but a little wine, least his head should be weakened. To conclude then; Dauid dealeth not so with his couch, as Origen did with his bodie : as Democritus did with his eyes : as Crates did with his mony : as Thracius did with his vines; No such matter: but contrariwise; Euen as Ioseph with that same bodie did raise vp himselfe a holy seede, wherewith others commit vncleannes: and Lot, with those same eyes did lament the sinnes of his people, wherewith others allure and are allured to lightnes : and Abraham with that same mony did entertaine strangers, wherewith others are cast away when they haue cast it away about nothing: and Timothie with those same wines did helpe his disgestion, wherewith others ouerwhelme their nature : so Dauid in that very same couch, wherein many committ folly, and wherein once he himself also had bin as much overseen as any other, doth now offer vp the sacrifice of his

D 2

sorrow-

p Omnes
rum ex qu. mo-
nachis sumu. in-
firmum stom-
achum habemus
& ita necessari.
Apostoli de u-
tendo vino co-
siliu merito
non negligimus;
modico tamen,
quod ille pre-
misit, nescio
cur pretermisso.
In Apologia
ad Gulielmum
Abbatem. et
sus finem. et si
dicret; inu. A-
postolus admi-
sit, monachus
immitit: mo-
dicu, Apostolus
premitit, mo-
nachus preter-
mitit.

The sick-mans Couch.

sorrowfull soule, and contrite spirit to God. So that he cuts not off any member from his body, but praies that he himselfe (as he had well deserved) might not be cut off, as a dead member from the body of Christ : he puts not out his owne eyes, but almost weeps them out : he drownes not his couch in the sea, but in his teares: he auoides drunkennes, not by cutting downe all his vines, but by taking the cup of saluation, and calling vpon the name of the Lord⁹, and drinking vp this cup full of *vinum Angelorum*^r, the teares of which he saies here, *I water my couch with my teares.*

The third and last amplification is in the last worde, with my *teares*. Not onely with my *groanings*, but also with my *teares*. The church militant here on earth is resembled, to a turtle. The voyce of the turtle is heard in our land.⁴¹ Because⁴² the voice of the turtle is not cheerfull or merry, but *groaning* or mourning. Now in sacrificing the turtle⁴³, among many other ceremonies, the Priest was appointed to wring the head of it backward. Dauid also, cleapeth himselfe a turtle when he saies, O deliuer not the soule of thy turtle-doue into the hands of the enemies. And he is sacrificed by hauing his head wrong backward as it were, when as looking backward to his former sinnes, he groaneth, and is wearie of his *groanings*. But yet the amplification runnes in a farre higher stile, for that he saies, Not onely with my *groanings*, but also with my *teares*. Augustus Cesar was much delighted in the company

9 Psal. 16. 13
r Est lacryma
pingue holocau-
stum, virtutum
mater, culpā
lacrimum, An-
gelorum vinum.
Iohan. Climacus

41. Cantic. 2.
12.
42. Turtur ge-
mit, non canit.
43. Leuit. 1. 15.

The sicke-mans couch.

21

panie of learned men. Especially of two famous Poets which liued in his time, Virgil & Horace. Of the which, Virgil was so much giuen to groaning and sighing, that commonly he was called *Suspirabundus*: and Horace was borne bleare-eyed. Therefore vpon a time Augustus sitting in the midst between Virgil and Horace, and one that might be bolde asking him what he did: mary saies he, "I sit here betweene groanings and *teares*. Our Augustus, King Dauid I meane, sitteth not betweene groanings & *teares*, but lieth sick in his bed, very sore troubled and euen almost ouerwhelmed with them both. For as that little cloude like a mans hand, which Elizeus sawe, brought with it at length a great shower^r: in semblable wise, those gronings of his, as a cloude, or as thūder, did giue warning in a manner, that anon after would followe a dreery shower of *teares*. And as the sea sends foorth floods which water the whole earth^u: so the sweet finger of Israel otherwise, but here alas the pitifulst weeper in the world, his contrition being great like the sea^x, makes a floode as I may say, and waters his couch with his *teares*. S. Austin,⁴⁵ warranteth both these cōparisons, of a shower of *teares*, and of a flood of *teares*. The first in these wordes; "When I deeply considered with my selfe the miserable estate wherein I stooode,⁴⁷ there arose in my heart a tempestuous storme, bringing with it a mightie shower of *teares*. There is a shower of *teares*. The second in these wordes; "Then I laide mee downe flat

D 3

groueling

44. *Sedeo inter
suspensia & lac-
rymas.*

11. Reg. 18. 44.
u Eccles. 1. 7.

x Lament. 2. 13.

45. *Confess. 1. 8.
cap. 12.*

46. *Ubi alta cō-
suetudo cōges-
sit totam mis-
eriam meam in
conspētu cordis
mei,*

47. *oborta est
pyocella ingens
ferens ingentē
imbrem lacry-
marum.*

48. *Ego sub qua-
dam firi arbore
strauit me, & di-
misi habenas lac-
rymarum,*

The sick-mans couch.

49. & prorup-
tunt flumina
oculorum me-
orum.
50 Perque si-
nus lacryme
fluminis instar
erunt.

y Psal. 119. 12.

groueling vpon the ground vnder a certaine figg-tree, and did let mine eyes weepe, and spare not, euen their fill, as much as they would, and presently gushed foorth whole floods of teares. Here is a flood of teares¹².

Hence wee may gather two very profitable notes, worthie of our remembrance. The first is, That euery new act of sinne must be bewailed by a new act of repentance. Not that it is possible for vs to reckon vp or euen so much as to remember all and euery of our sinnes, but that hauing hartely repented of those, or of that sinne which most dangerously hath wasted & almost destroyed our conscience, then wee ought at the last to say with the Psalmist, Who can tell how oft he offendeth? O cleanse thou me from my secret sinnes. This same holy prophet, euen when he was in the state of grace, defiled himselfe with an other mans wife. Yet he slept not ouerlong in this sinne, but being awaked by the prophet Nathan, and more thoroughly by this sicknes which was gods messenger vnto him, he renewed his repentance, and watered his couche with his teares. So must we. For it is nothing but a slander which the church of Rome casteth vpon vs, that forsooth we should teach, a man whose person is iustified by faith in Christ committing some foule act, is neuer a whit the worse for it. Nay, our doctrine is this, That such an one hath hurt himselfe two waies. In respect of his owne guiltines; and in respect of Gods righteousness. For the first; though God for his part doe not breake

breake off the purpose of adoption, and adiudge him to wrath, and therefore he is not guiltie of condemnation for sin; yet he is simply guiltie of sin, & hath grieuouſly wounded his owne cōſcience. For the ſecond; though God again hath pardoned all the ſins of his elect, euen thoſe that are to come, by his decree, by his promiſe, by the valewe and price of his ſonnes merits, yet abſolutely and actually he doth not apply this pardon to the apprehenſion and feeling of the ſinners ſayth, till he recouer himſelfe, and renewe his repentance. Marry this we teach, that god vphouldeth his choſen children ſo by faith and repentance, that it is vnpoſſible any of the ſhould die in ſinall impenitency. But that ſweet ſanctifying ſpirit which dwelleth in them, is ſtill buſy like a bee as we ſay, and neuer leaues ſtinging them, & ſtirring them vp to repentance, and working them like waxe as it were, till as much as it was before greiued for their auerſion by ſin, ſo much it be after delighted for their conuerſion by amendment of life. Therefore as all they neede not to doubt a whit of their ſaluation, who after they haue fallen a ſleepe in ſinne, awake betimes, *and waſh their couch with their teares*: ſo I aſſure you (Holy Brethren) their caſe is dangerous & deſperate, nay they are in a curſed caſe, which will nor be awaked, but lie ſtill ſleeping & ſnoring in ſin. Seeing no pardon can be procured, but where repentance is renewed. For god doth not giue vs rules to keepe, and breake them himſelfe. Now his rule is this; *"Though thy brother ſinne*

againſt

ſt. Luc. 17. 4.

2. Ezech. 18. 21.

52. 2. Reg. 5. 10.

against thee seven times in a day, & seven times in a day turne again to thee, saying, It repenteth me; thou shalt forgiue him. Therefore as I am bound to forgiue my brother in deed, though he doe not aske me forgiuenes, but I am not bound to goe to him and tell him, I forgiue him, except he first come to me and tell me He repents, but if he doe thus, then am I bound also to tell him I forgiue him: so the lord though in the gratuitous degree of his fatherly adoption he haue sealed vp the remission of all our sinnes, yet he doth not open the bagg, and shew the treasures of his mercy to vs ward in it, till he see vs become new men. For then he hath bound him selfe by his louing promise, and hath giuen vs his word, that he will forgiue vs our sinne. At what time soeuer a sinner repenteth, saith he^r, and watereth his couche with his *teares*, I will remember his iniquities no more. Naaman the Syrian was willed to wash himselfe seauen times in Iordan. ²¹ Why seauen times? was not one time enough? Yes surely. For him it was enough, but not for vs. For that was done, rather for our example, then for his benefit. Seeing his malady was only a leprosie: but our soule is leprous with sinne. And therefore if he for one leprosie wash himselfe seauen times, how much more ought we euery time we sinne to be sorry for it, and if wee doe not wash our selues seauen times for one sinne, yet at the leastwise to wash our selues seauen times for seauen sinnes, seeing the most iust

of

The sick-mans couch.

25

of vs all, as Salomon witnesseth ^a, may seauen times fall in one day? Or rather many men in the world haue not only seauen deadly sinnes, but euen seauen deuills in them ^b, which they can no waies wash out, but by bitter weeping, and watering their couch with their *teares*. To the angel of Ephesus thus saith the spirit ^c, Remember from whence thou art fallen, and repent, and doe the first workes, or els I will remooue thy candlesticke out of his place. So that if we let our sinne stand still, our candlesticke shall be remooued: but if we would haue our candlesticke stand still, our sinne must be remooued. We must repent and doe the first workes, not those which we must repent of, but those which wee are fallen from. Wonderfull are the words of the Apostle; God hath committed the word of reconciliation vnto vs, therefore we are Christs embassadours, and God entreating you as it were by vs, wee beseech you in the name of Christ, that you would be reconciled to God^d. What, may some man say, were not the Corinthians reconciled already? wherefore then is the Apostle so earnest about nothing? I but they doe not vnderstand the Apostle which make this obiection. He knew well enough they were reconciled before: But he knew as well, the best of vs all can not stand in Gods fauour one minute of an hower without a good mediatur. For since our first reconciliation to God, we haue so often offended his maiestie, that if we doe not plie him with humble supplications, and daily

a Pro. 24. 16.

b Luc. 8. 2.

c 3. Reuel. 2. 5.

d 4. 2. Cor. 5. 20.

c Gal. 6. 1.
d 1. Iohn. 2. 1.

e Psalm. 16. 2.

35. 2. Sam. 12.
13.
36. Psalm. 32. 5.

Petitions, and heartie repentance, and vnfained teares, he and wee can not possibly be friends. And therefore the Apostie calls vpon the Corinthians so earnestly, and cries to them, and saies, Take heede, Feare God, Offend him not, Ye can get nothing by falling out with him, But in case ye haue bin ouertaken with any sinne^e, ye haue an aduocate with the father^d, Flie vnto him for succour, If you be wise be reconciled to God as soone as you can, God entreateth you: (O mercifull Lord, dost thou sue & seeke to vs? and is there any thing in the world that we can pleasure thee in? can our goodnes reach vnto thee^e? and dost thou entreat vs? yea saies he) God entreateth you, and wee his Ambassadors in the name of Iesus Christ beseech you, that you would be reconciled to God. Be reconciled to God, and though you haue offended him neuer so much, he will be reconciled to you. Assure your selues, you may lay your life of it, he will presently turne vnto you, if you in true repentance will turne vnto him, and water your couch with your *teares*. For so this our Prophet did no sooner confesse his fault, but Nathan proclaimed his pardon³⁵. Whereupon he himselfe also hath these words³⁶, I said I will confesse my wickednes vnto the Lord, and thou forgauest the iniquitie of my sinne. As the Lyonesse hauing bin false to the Lyon, by going to a Libard; and the Storke consorting with any other besides her owne mate, wash themselues before they dare returne home: in like manner the prophet

phet here, before he can be reconciled to God, after this great breach by adulterie and murder^f, is faine to wash his bed, and to water his couch with his *teares*. But here a question may arise: If the faithfull be subiect, neither to aternall condemnation when they doe sinne, nor yet to finall impenitencie when they have sinned, what neede they at all, either auoide sinne for which they shall not be condemned, or els hasten their repentance, of which they shall not be deprived? This question consisteth of two parts. The one touching condemnation: the other touching impenitencie. To the former part I say as before, Though there be sinne in them, yet there is no condemnation to them, which are in Christ Iesus. But how? This is no thanks to them that sinne, thereby making themselues guiltie of sinne, and as much as in them lieth subiect also to condemnation for the same: but onely to God, who wrappeth vp all the sinnes of his children in the bowels of his deare sonne, that they appeare not in his sight to condemne them, either in this world or in the world to come. As Shein went backward and couered his fathers nakednes^h: so God casteth our sinnes behind his backe, and doth not impute them to vs. Howbeit though, condemnation neede not be feared, yet there are reasons enough besides to perswade all those to hate sinne, that loue God. One is, because God doth vsually withdraw the outward signes of his fauour from them which forget their dutie towards him. The

f 2 Sam. ii. 4. & 15.

g Rom. 8. 1.

h Gen. 9. 23.

i Iob. 7. 20.

k Psal. 44. 24.

l Gen. 42. 7.

m Psal. 89. 33.

n Iob. 13. 26.

o Psal. 51. 12.

p 1. Thes. 5. 19.

q Rom. 11. 29.

whole booke of Iob is prooffe sufficient. Especially in one place ⁱ he saith; I haue sinned, what shall I doe vnto thee, O thou preseruer of men, why hast thou set me as a marke against thee, so that I am a burden to my selfe? And Dauid^k, Why standest thou so farre off, O Lord, and hidest thy selfe in the needefull time of trouble? For as Ioseph made himselfe strange to his brethren, and spake vnto them roughly^l, though he loued them well enough: euen so the Lord, though he take not his mercie from his childre, yet he chastiseth their iniquities with roddes, and their sinnes with scourges^m. An other is, because the faithfull sinning loose the inward feeling of Gods fauour. As Iob testifieth in these words; Thou writest bitter things against me, and thou wilt consume me with the sinnes of my youthⁿ. And Dauid, O giue me the comfort of thy helpe againe, and establish me with thy free spirit^o. He wanted not Gods helpe, nor his spirit, but yet he was so discouraged and cast downe in his owne conscience, that he felt not the comfortable tast of Gods helpe, nor the blessed freedome of his spirit. And euen so generally, the godly sinning, though they quench not the spirit altogether^p, yet by greouing it they feelee such a desolation in their soules, as if they were quite cast out of fauour with God. To the latter part of this question I answer, that the sinnes of the godly are therefore with repentance, because the graces of God are without repentance^q. And as it is vnpossible that they which sinne in despight

The sick-mans Couch.

29

spight of the spirit, should be renewed by repentance: so it is vnpossible that they should not be renewed by repentance which sinne of infirmities, as all the faithfull doe. For though the flesh haue the vpper hand one while enforcing them to sinne, yet the spirit will get the masterie anotherwhile, making them heartily sorie for their sin. Neuertheles great reason is it they should not abuse the patience of God mouing them to repentance^t, but rather that they should instantly stirr vp this gift of God in them^t, to which they are sure at length the course & motion of Gods spirit will bring them. For first, what a horrible thing is it, either for God to withdrawe his fatherly and fauorable countenance from vs, or for vs to haue a hell as it were in our owne consciences, both which as I haue already shewed, doe necessarily followe sinne? Besides, seeing all the good wee get by sinne is repentance and greife, farre better it is to begin betimes to repent, and so forthwith to enioy the comfortable feeling of Gods mercifull pardon, then by deferring our repentance, still to be tormented with the horreur of our guilty conscience. Morcouer, the end is not a barre against the meanes, but rather a great furtherer & setter of the on forward. We being therefore sure we shall repent at the last, ought neuer a whit the lesse to vse the meanes as soone as we can, by ceasing to doe ill, and learning to doe well^u. Euen as S. Paul, though he knew certainly he should not perish in that shipwracke, yet he vsed the best meanes he could to

r Hebr. 6. 6.

f Rom. 2. 4.
t 2. Tim. 1. 6.

n Esa. 1. 37.

x Aq. 27. 44.

y 1. Tim. 4. 2.

z Eph. 4. 19.

a *Consuetudo
peccandi tollit
sensum peccati.*

Aug.

b Heb. 5. 14.

c Celandine

d Ditany.

e 2. Reg. 20. 15.

f Esa. 38. 14. & 15.

g Iob. 6. 4.

saue his life^x. Lastly this is one maine difference betweene the wicked and the godly, that they hauing their consciences seared with a hot yron^y, and being past feeling^z, goe on still in sinning without any sence of sinne^a: but these, hauing their sences exercised to discerne betweene good and euill^b, neuer rest if they be hurt with the sting of sinne, till they be eftsóones salued & healed by Gods mercie. For as the Swallowe perceiuing himselfe almost blind, presently seeketh out the herbe Chelidonia^c: and the Hart feeling himselfe shot with an arrowe sticking in him, forthwith runneth to the hearb Dictamnus^d: right so doe the godly. Take Ezechias for an example of a Swallowe. All that is in mine house haue they scene, there is nothing among my treasures that I haue not shewed them^e. There he is blind. For the more treasures the King of Babels ambassadours sawe, the more was Ezechias blinded with ambitiõ in shewing them. Like a crane or a Swallowe, so did I chatter, I did mourne as a doue. I shall walke weakly all my yeares in the bitterness of my soule^f. Heres the Chelidonia. For this bitterness of his soule, doth cure the blindnes of his soule. Take Iob for an example of a Hart. The arrowes of the almighty are in me, the venome whereof doth drinke vp my spirit, and the terrors of God fight against me^g. There he is shot. For if he had not bin strooken before with the arrowes of his owne wickednes, hee should neuer haue bin strooken thus with the arrowes of Gods correction

The sick-mans couch.

31

rection. I abhorre my selfe and repent in dust & ashes^h. Heres the Dictamnus. For this abhorring of himselfe is a recouering of himselfe: and the sooner he repents in dust and ashes, the sooner is he freed from all his finnes, and from all the punishments due to the same. But now some man may further obiect and say, He is not yet fully satisfied for this latter part, because talke as long as wee will, all these inconueniences which come, as hath bin declared, by persecueing in sinne, are either no bridle at all, or els not so strong a bridle to restrain men from sinne, as if they be perswaded, they may by sinning quite and cleane loose all iustifying grace, and so may be finally impenitent when they dye. But he which will put forth this doubt must remember, that the children of God are led by the spirit of Godⁱ. And the spirit though not in the same degree, yet in the same sort worketh in all those that haue bin, are, or shall be sanctified^k. Who as they serue God not for any seruile feare of loosing their faith, or of dying in impenitency, or such like, but onely for pure loue of his maiestie: so they can neither will nor choose, but being bitten with sinne they must needs in their soules and consciences feelee the smart of it. Therefore S. Paul saith, The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrarie one to the other, so that yee cannot doe the same things that yee wold^l. For if the faithfull would doe Gods will in earth as it is in heauen, and serue him as obediently and

h Job. 42. 6.

i Rom. 8. 14.

k 2 Cor. 4. 13.
Eundem spiritum.

l Gal. 5. 17.

m Tob. 32. 19.

n Psal. 39. 3.

o 1. John. 3. 9.

& as perfectly as the good angels doe, they can not, because still in them the flesh lusteth against the spirit: and so againe, if they would sinne with full consent, or with an obstinate purpose to continew in sinne, as the euill angels doe, they cannot doe this neither, because still in them the spirit lusteth against the flesh. Which spirit though it may for a time bee shut vp as it were, yet it will find meanes well enough at length to shewe it selfe. Thus Elihu saith; The spirit within me compelleth me, Behold my belly is as wine which hath no vent, and like the newe bottles that burst. Therefore will I speake, that I may take breath ^m. As Elihu then kept silence some while euen from good wordes, though it were paine and greife to him; but at the last the fire kindling and his heart being hot within him, spake with his tongue ⁿ: so the spirit of god in all the elect of god, is like wine put into a bottle, which will haue a vent to spurge out, or els it will burst the bottle; or like fire rakt vp in embers, which will haue a passage to burne out, or els it will consume the whole house ^o. And therefore Saint Iohn likewise saith; Whosoeuer is borne of God doth not sinne: for his seede remaineth in him, neither can he sinne, because hee is borne of God. Marke yee this well. The Apostle thinketh it not enough to say, He doth not sinne: but addeth moreouer, He cannot sinne. Whats that? To wit, presumptuously without feare, hee doth not sinn: and desperately without remorse, he

The sick-mans Couch.

33

he can not sin. He can not sinne, I say, presumptuously, as Pharaoh did: desperately, as Caine did: maliciously, as Iudas did: blasphemously, as Iulian did: He cannot, he cannot sinne thus. Why so? Because the seede of God remaineth still in him. And whats this seede of God? It is the spirit of God, of which S. Paul said euen now; The spirit lusteth against the flesh, and these are contrarie one to the other, so that ye cannot doe the same things that ye would. Ye doe not sinne, nay ye can not sinne as the flesh would haue you; ye can not doe the same things that ye would: but ye doe, nay ye can not choose but doe many times as the seede of God remaining in you, and as the spirit of God lusting in you, would haue you. So that this is a legall kind of preaching to say; Take heede you sinne not: ye may happen so to loose your faith: to loose all the iustifying grace which God hath giuen you: to be for euer excluded out of the kingdome of heauen. This is to be said to vassals, to drudges, to slaues; not to sonnes. To sonnes this may be better said; Take heede ye sinne not: God hath adopted you and giuen you the earnest of his spirit. Therefore grieue not this sweete Spirit whereby ye are sealed vp to the day of redemption. If ye be louing children indeed, though there were no hell to feare, no heauen to hope for, no torments to dread, no rewards to expect, yet ye will obey your good father, and be the sorrowfullest creatures in the world if you haue but once displeased him, onely for the meere loue

p Hebr. 12. 5.
vobis ut filijs.
q 2. Cor. 5. 5.

r Eph. 4. 30.

*ſ Diligenti deū
ſufficit ei place-
re quem diligit,
quia nulla ma-
ior expetenda
eſt remuneratio
quam ipſa di-
lectio. Leo*

*Magnus ſerm.
7. de Junio.*

† Rom. 5. 10.

¶ Eph. 1. 6.

x 1. Pet. 2. 16.

*y Luc. 1. 74.
Liberamur, ut
ſeruiamus ei.*

z Rom. 6. 15.

a Rom. 6. 1.

b Rom. 6. 11.

c Tit. 2. 11.

ye beare towards him, and for the vnſpeakable loue he hath ſhewed towards you^f. For if he gaue his onely begotten ſonne to die for you when ye were his enemies^t, now you are ſonnes and ſuch deere ſonnes in his deareſt Sonne^u, what dutie will you denie him? what loyaltie will you grudge him? what heartie thankfulnes and good will is there which you will not afford him? what faithfull honour and ſeruice is there which you will not yeeld him? In one word, (ye holy ones of God, I ſpeake now to you all, beloued) he which ſtandes much vpon this obiection, hath no faith, no repentance, no iuſtifying grace at all in him. For the faithfull will neuer make that libertie which Chriſt hath purchaſed for them with his pretious blood, a cloake to couer their wickednes^x, but rather a ſpurre to incite them to godlines^y. Neither will they at any time reaſon thus; ^z We will ſinne, becauſe we are not vnder the law, but vnder grace: nor yet thus; ^a Wee will continew in ſinne, that grace may abound: but alwaies thus; ^b By that we are dead to ſinne, wee gather that wee are aliue to God: or els thus; ^c The grace of God hath appeared, teaching vs to denie vngodlines and worldly luſts. Thus you ſee then how in the regenerate man, euery new act of ſinne muſt be bewailed by a new act of repentance. For God will not forgiue me except I repent, no more then I am bound to tell my brother I forgiue him, except he tell me He repents. Naaman muſt waſh himſelfe ſeauen times, before

The sicke-mans couch.

35

fore he can be cleane: the Angel of Ephesus must rise from his fall, and doe the first workes, or els his candlestick shall be remooued: the Church of Corinth though it be neuer so holy, yet by sinne violating Gods loue must oftentimes be reconciled anew: euen king Dauid in this place, though he were a man according to Gods owne heart, yet, before Nathan would absolve him, he was faine to crie *peccavi*: and before God would forgive him, he was faine to confesse his wickednes, and *to water his couche with his teares.*

The second note is, That a great act of sinne, must be bewailed with a great act of repentence. I meane not, that any paine or griefe of ours, can make satisfaction for the least of our sinnes, or that our contrition can be any cause of remission, but onely that where sinne hath abounded, there sorrow should abound also, that grace may superabound at the last^d. The Schoolmen shew here that great griefe may be considered two waies. According to a mans appretiation, and according to his intension^e. As the Patriark Iacob in his intension did lament his sonne Ioseph, hwhome he thought to be dead, more pitifully, then he did any sinne that we read off^f; but in the appretiation or estimation which he had of the hainousnes of sin, certainly he would rather haue lost tenne sonnes, then once haue sinned against God. Therefore, howsoeuer in intension sorrow for sinne be none of the greatest, yet in appretiation they would euer haue it ex-

d Rom. 5. 20.

e Vide Bellar.
de Penitencia
libro. 2. c. 11.

f Gen. 37. 34.

g De tota hac
Alegoria, vide
Aug. ser. 44. de
Verbis Domini.
& Tract. 49. in
Johannem. Eras-
mus etiam in
contione de Mi-
sericordia dei.
& Ferum in Io-
han. c. 11. Hanc
approbat & Cal-
vinus. in Luc. c. 7.
vers. 11. his ver-
bis: Scimus inue-
nem hunc quem
Christus à morte
suscitauit, specie
esse spiritualis
vite quam no-
bis restituit.
57. Mark. 5. 38.
& deinceps.
58. Luc. 7. 12. &
deinceps.

cessiue. But we neede not borrow such vncoth words of the Schoolemen to expresse our meaning, if we can tell how to vse those wordes which wee haue of our owne. For if wee looke narrowly into this place, wee shall see that the Prophet Dauid is both waies in the highest degree sorrowfull. First, by how much the more dearely he esteemed Gods loue and friendship, then the health of his bodie, by so much the more is he greiued, that that is violated, then that this is indangered. And yet againe, how intensuely and bitterly he bewaileth not so much the sicknes of his body, as the cause thereof the sinne of his soule, appeareth in that he trifleth not, but washeth his bed, and watereth his couch with his teares. Wee read of three that Christ raised from death. Iairus daughter: the widowes sonne: and Lazarus 8. For raising vp of Iairus daughter¹⁷, many weeping and wailing greatly for her; he came to the house, and went in where she lay: and suffered but a very fewe to goe in with him: and tooke her by the hand: and said vnto her Maiden arise: and straightway she arose and walked: and charge was giuen, that this should not be to told abroad. For rayeing vp the widowes sonne¹⁸, much people of the citie weeping with his mother for him, who was now caryed out of the gate to be buried; he went and touched the coffin: and said, Young man arise: and he that was dead sat vp: and began to speake: and he deliuered him to his mother: & the rumor hereof went forth thoroug out all Iudea.

The sick-mans couch.

37

Iudea. For rayſing-*vp* Lazarus^o, when he ſawe Mary weepe, and the Iewes alſo weepe which came with her; he groined in the ſpirit: he was troubled in himſelfe: he, vnderſtanding he had bin dead and buried foure daies, wept for him: he groined againe: he came to the graue: hee cauſed the graue ſtone to be taken away: he liſted *vp* his eyes to his father: he praied very feruently: he cryed with a lowde voice, Lazarus come foorth: then hee that was dead came foorth: bound hand and foote with bands: and his face was bound with a napkin: and Ieſus ſaid vnto them, Loofe him & let him goe. Now theſe three ſorts of corſes, are three ſorts of ſinners^o. Iayrus daughter, lying dead in her fathers houſe reſembleth them that ſinne by inward conſent: the widowes ſonne, being caried out of the gate of the city, them that ſinne by outward act: Lazarus, hauing bin dead and buried foure daies, them that ſinne by continuall cuſtome^b. The firſt, was dead but one hower: the ſecond, but one day: the third fower daies; The young maiden lay in a bed: the young man, in a coffin: Lazarus, in a graue. For the firſt, Chriſt touched her hand: for the ſecond, he touched the coffin: for the third, he touched nothing. Before their rayſing *vp*; becauſe the maiden figured thoſe that ſinne, not ſo much in act as in conſent, he touched her hand which had bin no great inſtrument of any act: becauſe the young man had ſinned in act, but not in cuſtome, into which hee might haue fallen if he had liued longer, he

F 3

touched

59 Iohn. 11. 33.
C*o*deinceps.

60 *Iſta tria
genera mortu-
rum ſunt tria
genera peccato-
rum. Aug. ſer.
44. de verbis
Domini.*

h Reſuſcitauit
filiam Archiſi-
nagogi adhuc in
domo iacentem
reſuſcitauit iu-
uenem filium
eadue extra
portam ciuitatis
elati: reſuſcita-
uit Lazarum ſe-
pultum quadri-
duanum. Aug.
Tractatu. 49. in
Ioban.

i Prima est
quasi titillatio
delectationis
in corde, secun-
da consensio,
tertium factum,
quarta consue-
tudo. Aug ser-
mone. 44.

k Residet enim,
qui peccare de-
sinit erigit se
ad propositum
vitae melioris:
loquitur, qui
confessus suam
corruptionem ag-
noscit dei mise-
ricordiam cred-
ditur virtus ma-
tri, qui pera-
ctis remediis re-
stituitur Ec-
clesiae commu-
nioni. Eras.
ubi supra.

touched the coffin which kept him from cus-
tome: because Lazarus smelled hauing bin dead
now fower daies, the first day by conceiuing
sinne, the second by consenting to sinne, the
third by acting sinne, the fourth by cōtinewing
in sinneⁱ, Christ touched him not at all. At the
raising of the first; few were present, and they
were charged also to make no wordes of it, that
the maiden might be lesse shamed, which had
sinned for the most part but in cōsent: at the rai-
sing of the second; much people of the city were
present, and the thing was noised abroad farre
and neare, that the young man might be more
ashamed, which had sinned also in act: at the rai-
sing of the third; a huge number of Iewes were
present, which saw his face bound with a napkin,
to testifie the extreme confusion and shame that
couered his face, & they loosed him themselues
and let him goe, being eywitnesses of his serui-
tude & slavery which had sinned so long by
custome. After their raising vp; Iairus daughter
straight way arose and walked, because for her
that had stept aside but by consenting to sinne,
it was easy to recouer, and to arise, & forthwith
to walke in the way of Gods commandements:
the widowes sonne sat vp, began to speake, was
deliuered to his mother, because for him that
had actually committed sinne, it was a harder
matter to recouer, and therefore by little and lit-
tle he came to it^k, first sitting vp, by raising vp
himselfe to a purpose of amendment, then be-
ginning to speake, by confessing his owne mise-

ry and acknowledging Gods mercy, lastly being deliuered to his mother, by returning to the bosome of the holy Church, and enioying the remission of his sinnes : Lazarus came forth bound hand and foote with bandes, because for him that had had a stone laid vpon him¹, and had made his heart as hard as a graue-stone or as a nether-millstone by making a custome and as it were a trade of sinne it was a matter vnpossible to our thinking to recouer; only the omnipotent power of Christ could bring him forth bound hand and foote, and breake these bandes asunder, and restore him againe to the libertie of the sonnes of God. For you must knowe⁶ that thirty years old he was when he was raised vp, & thirty yeares more he liued after he had bin raised vp. So that halfe his life he spent in sinne: the other halfe in repentance for sinne. But I haue a little forgot my selfe. Yet it will be no great fault, (right Honorable, and beloued in our Lord,) if it will please you to pardon it. I should haue obserued to you in the first place, how Christ was earnestly requested to raise vp the first²; but raised vp the two last of his own accord³: & cōtrariwise, how for the two first their freinds only wept⁴; but for the last, besides his sisters and friends, Christ also wept exceedingly⁵. These are very important matters, and properly belonging to the point in hand. For seeing the young maiden by sinning in consent had lesse offended Christ, he would not haue troubled himself about her, but vpon intreatie of others: but the two

1 *Molesilla*
imposita sepul-
chro, i. se est
cis diuina con-
cludinis, quā
premittitur ani-
ma nec resurgere,
ne respirare
permittitur.
Aug. ser. 44.

61. *Ex Epipha-*
nio Catalogo
dogmatū Mani-
chai.

n *Muk. 5. 23.*
o *Luc. 7. 13. &*
Ioh. 11. 11.

p *Mar. 5. 38. &*
Lu. 7. 13.
q *Iohn. 11. 35.*

two last, the one an actual, the other a customa-
 ble sinner, which were in a more dangerous e-
 state, he came to beeing brought by the bowels
 onely of his owne mercie, and railed them vp :
 on the other side, the two first hauing sinned,
 the one in thought, the other in deede, did not
 so much moue Christ as Lazarus, which was
 growne to a custome in sinning both waies; and
 therefore for thē he was cōtent their friends only
 should weepe, but for this last he wept and trou-
 bled his owne selfe very much. So that the first
 he neither restored of his owne accord, nor yet
 wept for her: the second he restored of his owne
 accord, but wept not for him : the third he both
 restored of his owne accord, and also wept for
 him. Why so? The reason is this. The young
 maidens sinne, the lesse it hazarded her owne
 soule, the lesse it grieved Christs soule, and so the
 lesse he had a care, either to cure it, or to rue it :
 the young mans sinne, being neither so small as
 the maydens, nor so great as Lazaruses, Christ
 rayfed him vp of his owne accord because he
 was more then a sinner in thought, and yet wept
 not for him because he was lesse then a sinner in
 custome: Lazarus sin, the more ranke and deadly
 it was, the more did it require the skill and loue
 of such a Phisition, as by his passion could mend
 it, & by his compassion would moane it. Where
 we must obserue with Saint Augustine, that our
 blessed Sauour did not take on thus grievously,
 for himselfe so much, or for Lazarus, as for vs.
 He groaned in the spirit: he was troubled in him-
 selfe

selfe: he wept: he groined againe: he lifted vp his eies: he prayed feruently: he cryed with a loude voyce. So that here he might well haue said with David; I am weary of my groanings: and, *I water my couche with my teares.* But wherefore did he groane thus, weepe thus, cry thus, pray thus, lift vp his eies thus, lift vp his voyce thus? Saint Augustin telleth vs ⁶². Wherefore, saies he, did Christ weepe, but to teach vs to weepe? Wherefore did he groane and trouble himselfe, but because the faith of a christian, displeasing himselfe in his sinnes, should after a sort groane in accusing himselfe for his sinnes, that so at length the obstinat custome of his sinning, might yeild and giue place to the violent force of his repenting? And a little before; Whats the cause, saies he, that Christ troubled himselfe, but to signifie vnto thee, how thou oughtest to be troubled when thou art pressed, and oppressed with a dead weight of sinnes? For thou hast examined thy selfe, thou hast found thy selfe guilty, thou hast reasoned thus with thy selfe; I haue done such or such a thing, and God hath all this while spared me: I haue committed such or such a sinne, and he hath still borne with me: I haue heard the word of God, and yet I haue carelesly contemned it: I haue been baptized and had my sinnes washt away, and yet I haue returned to deus, *illud commisi & distuli me, euangelium audiui & contempsi, baptizatus sum & iterum ad eadem reuolutus sum: quid facio, quò eo, unde evado?* Quum ista dicens, iam fremit Christus, quia fides fremit. In voce frementis apparet spes resurgentis. Si ipsa fides est intus, ibi est Christus frementis. Si fides in nobis, Christus in nobis.

62. Quare fleuit Christus, nisi quia flere hominem docuit? Aug. Tr. 49.

1. Quare fremuit, & turbauit seipsum, nisi quia fides hominis sibi meritis displicentis fremere quodammodo debet in accusatione malorum operum, ut violentie penitendi cedat consuetudo peccandi: Aug. ibid.

63. Quid est quod turbat seipsum Christus, nisi ut significet tibi quomodo turbari tu debeas, cum tantà mole peccati grauaris & premeris?

Attendisti enim te, & disti te reum còputasti tibi, illud feci & pepercit mihi

Attendisti enim te, & disti te reum còputasti tibi, illud feci & pepercit mihi

them againe: what doe I? whether goe I? what will be the ende of this? when thou saiest thus, then Christ groaneth, because thy faith groaneth. By the voyce of thy groaning may be gathered good hope of thy rising. If this faith be in thee, Christ groaneth in thee. If faith be in vs, Christ is in vs. Thus farr S. Augustine. In conclusio then; If Christ winking at lesser sinnes, or at least not so much lamenting them, did out of all measure bewaile Lazarus case, betokening those that haue bin long dead in trespasses and sinnes, though it pertained not directly to himselfe: how much more good Lord, ought I, which am a farr more haynous sinner then ever Lazarus was, as my sinnes, nine owne sinnes I say, for number are more then the hayres of my head^t, and for greatnes haue reached vp to heauē^u, so neuer to leaue groaning, and weeping, and crying, and praying for the pardon of them, that I may truly say with the Psalmist; I am weary of my groanings; & *I water my couch with my tears*. The old testament doth shew this as plainly as the new. For in the lawe, the greatnes of the sinne was estimated according to the condition of the sinner. The priuate mans sinne was little: the princes sinne great: all the peoples sinne greater: the preists sinne greatest of all. Therefore for each of these was ordained a seuerall sacrifice⁶⁴. For the priuate man and the prince, a goate. But for him a shee-goate^x: for this a hee-goate^y. Now the male is compted a greater sacrifice, considering the perfection of the sexe. For al the people,
and

^t Psal. 40. 39.
^u Ezra. 9. 6.

⁶⁴ Levitic. 4.

^x Ver. 28.

^y Ver. 23.

and the preist, a young bullocke. But for all the people, the elders only did put their hands vpon the head of the bullocke ^z: the preist did put his own hand vpon it^a. Now as a young bullock is a greater sacrifice then a goate: so the priest doth vndergoe a greater penance and more open shame the all the people. Besides, of all these, their offence that sinned iguorantly, was accounted not so great as theirs that sinned wilfully. And therefore they were to offer a ram worth two shekels ^b; but these a ram of what price the preist would appoint ^c, according to the measure and estimation of the sinne ^d. Now then, though Leuiticall preists and sacrifices are ceased, yet wee that are made spirituall preists and kings with Christ ^e, must as it were enioyne our owne selues penance, and according to the qualitie of our sinne, measure the sacrifice of our broken and contrite heart which we offer vnto God. If we had neuer sinned but of ignorance, yet euery one of vs should be bound to offer a ram of two shekles. And what is this ram of two shekles? It is euen mine owne selfe, a poore sinner^{as}, that haue nothing to offer but the widowes two mites, nay a great deale lesse then two mites, I meane my body and my soule: or rather I haue but onely one mite to offer, only my good wil, which I must henceforth cōforme to his will, who being rich became poore for mee, and gaue his bodie and soule to redeeme my body and soule from death. But now seeing we haue almost as often sinned wilfully, as either

z. Vers. 15.
a Vers. 4.

b Lev. 5. 15.
c Liu. 27. 12.
d Leui. 6. 6.
Iuxta estimationem mensuramque peccati

e Revel. 5. 10.

65. *Non habeo nisi minuta duo, imominutissima, corpus & animam: m, vel potius unum minutum voluntatem meam: & non dabo illam ad voluntatem illius, qui tantis tantis tantis beneficiis praeuenit, qui totum se totum me comparauit?*
Bcm. Serm. de Quadruplici Debito. pag. 100

1. Pet. 5. 6.
1. Cor. 11. 31.

66. Psal. 51. 2.

of ignorance or infirmitie, what manner of men ought we to be in humbling our selues vnder Gods mighty hand ^f, in iudging and condemning our selues ^g, in repenting as hartely as we sinned haynously, in washing our bed, and *watring our couch with our teares*? Euen this our Prophet sheweth also very good euidence for this same doctrine els where. Haue mercie vpon me, O Lord, saies he, after thy great goodnes, and according to the multitude of thy mercies doe away mine offences. Wash me thoroughly from my wickednes, and cleanse me from my sinne ⁶⁶. The goodnes of God is. alwaies like it selfe, neyther great nor little but absolutely infinite. Therefore it is neuer a whit the greater for our compting it not little, nor neuer a whit the lesse for our counting it not great: but though wee compt it great yet it is still as little as it should be, and though we compt it little yet it is still as great as it can be. So that the Psalmist in tearing Gods goodnes great, setteth foorth the greatnes, rather of his owne badnes, then of gods goodnes: confessing his owne sinne indeed to be great, and so consequently Gods goodnes likewise to be great, but yet in this respect only, not because it can take any encrease of greatnes into it selfe; but because it can giue increase of gladnes to him, who for a great sinne is almost ouerwhelmed with as great a greife. The same may be said of Gods mercies, that they are neither many nor few, but as his goodes is incomprehensible, so his mercies are innumerable.

The sick-mans couch.

45

table. Neuerthelesse the Prophet stickes not to say; According to the multitude of thy mercies, doe away mine offences. As if he should haue said; According to thy mercies, doe away the multitude of mine offences. The multitude then, to speake properly, is not of Gods mercies, but of mine offences, and yet seeing the mercies of God are as many as all mine offences, nay a great many more then all the offences of all the world, therefore he mentions a multitude of Gods mercies. Because nothing can assuage the multitude of sorrowes which arise in my hearth, for the multitude of my offences, but the multitude of Gods mercies. The multitude of mine offences asking indeede, as on Gods behalfe a multitude of mercies, so on my behalfe a multitude of *teares*. And therefore he saies also; wash me thoroughly: or as it is in the latin translation⁶⁷, wash me yet more. Wash me and wash me: and yet more: againe and againe; wash me thoroughly from my wickednes, and cleanse me from my sinne. For euen as a vessell that hath bin tainted with poison, or some infectious liquor, will not be cleane with once washing, but must be often scalded, and thoroughly washed, before it will be sweete: so hauing heretofore possessed my vessell in impuritie, though I now wash me with niter, and take me much sope, yet mine owne vncleannes is still marked before thee^k, onely thou O Lord canst wash me thoroughly, who am grieued thoroughly, because I haue bin thoroughly defiled. And

h Psal. 94.19.

67. *Amplius lauam me.*

i 1. Thes. 4.4.

k Jerem. 2.22.

1 Pſal. 102. 10.

m Pſal. 42. 4.

indeede though I can not waſh my ſelfe thoroughly, yet I am ſure thou haſt waſht mee thoroughly, becauſe I haue repented me thoroughly. I haue mingled my drinke with weeping¹; and, My teares haue beene my meate day and night^m: nay, Euery night I waſh my bed; and, *water my couch with my teares.* It is a cleare caſe then, that a great act of ſinne muſt be bewailed with a great act of repentance. For the raiſing of Lazarus which hath bin dead fowre daies, requireth the greateſt groning and weeping: the greater ſinne, as of the Priest, or voluntarie, or ſuch like, requireth the greater ſacrifice: if I haue committed great wickednes, except I ſhew great repentance, I cannot obtaine great mercie: if I haue bin thoroughly defiled, except I be thoroughly waſhed, I can not be thoroughly clenſed. And therfore the holy Prophet, that he may obtaine great mercie, and that he may be thoroughly waſhed, ſaith here; Euery night I waſh my bed, and *water my couch with my teares.*

To returne then where I left, and ſo to make an ende; S. Auſtins two compariſons, of a ſhower of teares, and of a flood of teares, may ſeeme to ſome very incredible, and much more theſe three amplifications of the Prophet Dauid. Eſpecially if we read theſe words, as I haue noted they are in the Hebrew; Euery night *I cauſe my bed to ſwimme*; and *I melt my couch with my teares.* But howſocuer they may ſeeme to be, they are I graunt very hyperbolicall. Yet ſo, as the meaning of them is plaine enough. As if he ſhould

should haue saide; I doe not indeede cause my bed to swimme in showers of teares; neither doe I melt my couch with floods of teares: but yet if euer any man had done so, or if it were possible any man could doe so, then my repentance is so great, and my teares so aboundant, that I thinke verily whosoever is one I should be another, which should cause my bed to swim, and my couch to melt, seeing, Euery night I wash my bed, and *water my couch with my teares*. Therefore they which can gather no good meaning out of these words, doe consider, neither how fearefull the wrath and indignation of God is, nor yet how horrible is the sense of sinne. Augustus Caesarⁿ, of whome I spake before, hearing the talke in his court what a huge summe of money a certaine Knight in Rome owed at his death, and that all his goods were to be sold to make payment of his debts, commaunded the master of his wardrobe to buie for him that bed, wherein this Knight vsed to lie. For (saies he)⁶⁸ if I can not sleepe soundly in that bedde wherein he could sleepe that owed so much, then surely I shall sleepe in none. If this famous Emperour thought it a matter almost vnpossible for him to sleepe quietly in his bed which was so deeply in debt; what would he haue saide, if Christ who was borne in his time, had bin bred in his heart? I meane, if he had seene by the light of Gods word, that no debts are comparable to sinnes? And therefore if that poore Knight could hardly sleepe in his bed, then that seruant which oweth

n Relata ad se
mag itudine e-
ris alim quam
quidam eques
Romanus dum
vixit celauerat,
culcitram emi
cubicularem in
cuius anfractu si-
bi iussit.
68. Et preceptu
mirantibus
hanc rationem
reddidit: Habet
da est ad omni
culcitra, in qua
ille, cum tantu
deberet, dormire
potuit. Macrobi.
Satyr. l. 2. c. 4.
o Galat. 4. 19.

p Math 18.24.

eth his master tenne thousand talents? (as alas which of vs all, beloued, if wee remember our selues well, is not guiltie of so many sinnes?) can hardly take any rest. This if the Emperour had knowne, he would rather haue bought Dauids couch that he might not haue slept for bewayling his sinnes, then this bankrupts bed that hee might haue slept notwithstanding all his cares. For these, these, euen our sinnes, these are the debts which so trouble and torment the soule, that a man were better haue many common wealthes in his head, yea the cares of all the world in his head, thē be disquieted & distracted with them. Wherefore, deare christians, if we be in good health, let vs be thankfull to God for it, & let vs account it a speciall blessing without which all worldly blessings are nothing, and let vs vse it as all other good gifts of God to his glorie & the good of one an other. If contrariwise it please the Lord at any time to visite vs with sicknes, let vs not in this case despaire neither. But first, whatsoeuer other causes wee may conceaue, let vs ingeniously acknowledge one cause of our sicknes to be our sinnes. For if wee would preuent the iudgements of god by timely repentance, and iudge our selues, wee should not be iudged of the Lord. But because men will not when they are in health thinke of him that giueth health, therefore oftentimes they are sick, and now and then also fall a sleepe. For euen as malefactors which will not by gentle meanes confesse their heinous crimes, are by racking or such

q 1. Cor. 11.30.

The sicke-mans couch.

49

such like tortures enforced to confesse : so when
griuous sinners can see no time to repent, God
in his iustice, or rather indeede in his great mer-
cie, doth as it were racke them vpon their couch
with sickneses and bodily paines, that they may
be constrained to confesse their sinnes, and so
may be freed of two sickneses, their bodies sick-
nes and their soules sicknes both at once. O hap-
pie, happie men are they, which when they are
young, remember their Creator before they be
old^r : and when they are in health confesse their
sinnes, and forsake them before they be sicke^s.
And yet, good louing brother, if thou happen to
be sicke, be not in any case, as I said before, be
not altogether discouraged by it. But in the next
place, remember that thy sicknes is nothing else,
but Gods fatherly visitation to doe the good,
and especially to mooue thee to repentance. Li-
sten a little. Harken I say. Dost thou not heare
him rapping a loud, and knocking hard at the
dore of thy hard heart, and saying to thee, who-
soeuer thou art ; Mayden arise ; Young man a-
rise ; Lazarus arise and come forth. Awake ther-
fore, awake, thou that sleepest, and stand vp fro
death, and Christ shall giue thee life. Say with
the spiritual spouse: In my bed by night I sought
him whome my soule loueth^u. Say with this our
Prophet; Did I not remember thee vpon my
bed, and meditate of thee in the night season^x?
Looke not still to haue pillowes sowed vnder
thine elbowes, neither boulder vp thy selfe any
longer in thy sinnes^y. Lie not vpon thy beds of

^r Eccles. 12. 1.
^s Prov. 28. 13.

^t Ep. 5. 14.

^u Cant. 3. 1.

^x Psal. 63. 7.

^y Ezech. 13. 18.

2 Amos, 6. 4.

a Reuel. 3. 20.

b Cant. 5. 2.

c Iohn. 11. 4.

d Psal. 41. 3.

iuorie, neither stretch thy selfe vpon thy couch²: but euery night wash thy bed, *and water thy couch with thy teares.* Behold, saies thy heauenly husband, ^a I stand at the dore and knocke, if any man heare my voice and open the dore, I will come in vnto him, and will suppe with him, and he with me. And againe; ^b Open vnto me, my sister, my loue, my doue, mine vndefiled, for my head is full of dew, and my locks with the drops of the night. Wherefore seeing Christ knocketh so loud at the dore of thy heart for repentance, knocke thou as loud at the dore of his mercie for pardon: seeing he would so faine haue thee turne vnto him and heare his voice, be thou as willing to call vpon his name that he may heare thy voice: seeing he is so forward to sup with thee by receiuing thy praiers, be thou as desirous to sup with him by obtaining the benefit of his passion, euen the remission of thy sinnes. And as he saies to thy soule; Open vnto me, my siter, my loue, my doue, mine vndefiled: so be thou bold by faith to turne the same words vpon him againe, and say, Open vnto me my brother, my loue, my doue, mine vndefiled, for my head is full of dew, and my locks with the drops of the night. And why is my head full of dew, and my locks with the drops of the night? Because euery night I wash my bed, *and water my couch with my teares.* Then, deare Christian brother, then thy sicknes shal not be vnto death, but for the glorie of God^c. For God will turne all thy bed in thy sicknes^d. And so whercas before it was a bed of sick-

The sick-mans Couch.

51

sicknes, he will turne it into a bedde of health : whereas a bed of paine and griefe, into a bed of rest and comfort : whereas a bed of teares & repentāce, into a bed of ioyful deliuerance. Remedy thy selfe well. At least wise as well as thou canst, and well enough. What happened to Iob , who was sick, and sore all his bodie ouer, and had not a couch neither to lie on, but was faine to lie on a dunghill ? Did not all this turne to his great good, whenas the Lord did blesse his latter end much more then his beginning ^e ? What hapned to Ezechias, who had sentence of death gon out against him ? Did not he lying sicke in his bedd turne him toward the wall and weepe, and got the sentence of death reuerfed, and fiftene yeares more added to his life ^f ; What happened to the man sick of a palsiey, who was let downe thorough the tyling bed and all in the midst before Iesus ? Did not Christ with one word in an instant heale him, so that he tooke vp his bed and departed to his owne house praising Gods ? What happened to the man which had bin sick eight and thirtie yeares and was not able to stepp downe into the poole ? Did not Christ saying but ; Rise, take vp thy bed, and walke ; cure him so, that presently he was made whole, and tooke vp his bed, and walked ^h ? What happed to Eneas, who was sick of the palsiey, as one of these two that I spake of last, and had kept his bed eyght yeares, as the other of them ? Did not S. Peter saying but thus vnto him ; Eneas, Iesus Christ maketh thee whole, arise and trusse vp thy couch

e Iob. 42. 10.

f Esa. 38. 6.

g Luc. 5. 25.

h Ioh. 5. 8. & 9.

couch; so restore him that immediately he arose
 i Act. 9. 33. 34. i? What happened to S. Paul who was pressed
 out of measure passing strength, so that he alto-
 k2. Cor. i. 8. & 9. k? What happened to S. Pauls fellow-souldier
 Epaphroditus, who was sick, and no doubt sick
 very neare vnto death? Did not the Lord shew
 mercie on him, and giue him health againe, to
 the great ioy of the Philippians, and generall
 good of all the church? What happened to holy
 l Philip. 2. 27. David in this place, who saith of himselfe; O
 Lord I am weake: my bones are vexed; my soule
 also is sore troubled; I am weary of my groanings;
 euey night I wash my bed; and *water my couch*
with my teares? Did not the Lord finding him in
 this miserable pickle and plight, deliuer his soule
 from death; his eyes from teares; and his feet
 from falling ^m? So that in thankfull and ioyfull
 m Psal. 116. 8. manner he triumpheth and saith; the Lord hath
 heard the voice of my weeping: the Lord hath
 heard my petition: the Lord will receiue my
 n 2. Cor. i. 10. praier. Euen as S. Paul saith; He hath deliuered
 vs from so great a death: and doth deliuer vs in
 whom also we trust that yet he will deliuer vs.
 O faithfull and deare louing Lord! He hath de-
 liuered, he doth deliuer, he will deliuer. He ne-
 uer yet hath forsaken, he neuer doth forsake, he
 neuer will forsake, those that put their trust in
 him. For tell mee, my good Brother, if thou
 canst tell any thing, tell mee, did Christ so mira-
 culously restore Iob, restore Ezechias, restore the

The sick-mans couch.

53

man sick of the palsey, restore the bedred man, restore Eneas, restore S. Paul, restore Epaphroditus, restore king Dauid, to their former health, and can hee not restore thee? Did he restore the most of these, when he was crucified vpon earth, and can he not restore thee now hee is crowned in heauen? Is his arme now shorter & his power lesser then it was then? Where, I maruel, where is the Centurions faith? Christ said then; I haue not found so great faith in all Israel: now if he were among vs he might say; I haue not found so great faith in all the world. The Centurion beleued though Christ came not vnder the roofe of his house, but spake the word only, his seruant might be healed well enough: and doest thou thinke Christ cannot heale thee except he come in person, & stand by thy bed side, and take thee by the hand, and raise thee vp? For shame away with such infidelitie. This is a thousand times worse then all the sicknes of thy body. Nay rather assure thy selfe, if god say but the word, thou shalt soone recouer, and haue thy health better then euer thou hadest, and liue many happie and ioyfull daies after. Therefore mind thou only that which belongeth to thee: that which belongeth to God meddle not with it, but leaue it wholly vnto him. It is thy part to bewaile thy former sinnes, and in bewailing them *to water thy couch with thy teares*, to crie to the Lord for mercie and forgiuenes, to resolute with thy selfe stedfastly hereafter, if it please God to giue thee thy health againe, to lead a new life. This be-

o M t. 8. 10.

p *Non mea, sed
tua voluntas fi-
at.*

q Philip. I. 23.

longs to thee, and therefore this thou must meditate of, and employ thy selfe about day and night: but whether thou shalt recouer or not recouer, that belongeth to God. That rests altogether in Gods pleasure and will. If thou doest recouer, thou hast thy desire. Or rather perhaps thou hast not thy desire. Seeing the holiest and best men of all incline neither this way nor that way, but wholly resigne themselves, as in all other things, so especially in this case to Gods will. Or if they determinately desire any thing, it is for the most part, to be dissolued, and to be with Christ. But suppose thou desire to recouer, and recouer indeede. Then as thou obtainest thy desire: so thou must performe thy promise. The promise which thou madst when thy bodie was grieued, with sicknes and paine, when thy soule was oppressed with heauines, when thou *wasted thy couch with thy teares.* And what was that promise? Namely, as I said before, that if it pleased god to giue thee health againe, thou wouldst loue him more sincerely, serue him more obediently, tender his glory more dearly, follow thy calling more faithfully, then thou hast done. If thou haue offended him with pride, to humble thy selfe hereafter: if with dissolutenes, to be sober hereafter: if with couetuousnes, to be liberrall hereafter: if with conuersing with the vngodly, to abandon their company hereafter, & to say as it is in this Psalme; Depart from me ye workers of iniquitie, for the lord hath heard the voice of my weeping. This if thou conscionably
and

& constantly performe, then in a good hower (as we say) and in a happy time thou didst recouer. But suppose thou desire to recouer, and yet, neyther thy self see any liklihood, nor god see it good thou shouldst recouer. Then hartly repentance & *watering thy couch with thy teares* is most of all necessary. That the feare of death may not affright thee, but being truly penitent at thy departure, thou mayst be sure to depart in peace. And so God granting not thy will but his will may indeede graunt both thy will and his will. Thy will, which is not simply to recouer, but conditionally if god will: and his will which is not to haue thee lye languishing any longer in this warfare, but to triumph for euer in heauen.

O blessed teares are these, which are recompensed with such high happines, and such inestimable commodities. As namely fredome from all sinnes, past, present and to come: deliuerance from all the miseries and troubles of this wofull world: confirmation of holines, of humblenes, of purity, of deuotion, of all other christian vertues, which were but begun and vnperfect in this life: putting away of all corruption and mortalitye, & putting on the royall robe of immortality & blisse. For that which happened to Christ shall happen to thee also, because by faith thou art not only in soule, but euen in body vnseparably vnited and ioyned vnto him, being by vertue of this mysticall vnion made bone of his bone, and flesh of his flesh. Therefore as he, from that agony wherein hee praied with strong crying and teares,

Luc. 22. 29.

ſ. Aliquando ſancti non recipiendo quod petunt magis exaudiantur, quam exaudirentur ſi illud reciperent. Plac enim non recipiendo beatus Paulus exauditus eſt, quam ſi illud recepiſſet pro quo ſicut ipſe ait iter domini rogauerat. Exauditus eſt igitur, ne exaudiretur. Non enim niſi bonum Apoſtolus querebat, quamuis illud non bonum ſibi eſſe non intelligebat. Exauditus eſt igitur recipiendo bonum ne exaudiretur

recipiendo non
bonum Qui e-
nim sibi bonum
non querit
dum se sibi bonū
querere putat,
si id recipit
quod querit, nō
exauditur: si
non recipit, ex-
auditur. Deus i-
gitur qui non al-
iud nisi quere-
tis affectū consi-
derat, bonū ei
reddit qui se
bonum querere
credit, etiam si
sibi non sit bo-
num quod que-
rit. Emisse bonū
in tantis ma-
ribus. p. 138.

teares, from that crosse wherein he commended his spirit into his fathers hands, from that graue wherein death for a time seemed to insult and to trample vpon him; rose vp againe, and ascended farre aboue all heauens, and now sitteth at the right hand of glory: so thy soule shall certainly be in the hand of God, and thy very body also, after it hath a while rested from *watering thy couch with thy teares*, and from all other labours of this life, shall be raised vp again, and caught vp in the cloudes, and shall together with thy soule for euer raigne with Christ in the life to come. Which God graunt to vs all for the same our blessed Sauour Iesus Christs sake, to whome with the Father, & the holy Ghost, be all honour and glory, power and praise, dignitie and dominion, now and euer more. Amen.

F F N I S.

Errata.

{ In the Epistle pag. 19. lin. 20. pag. 35. lin. 25. pag. 37. lin. 22.	} for { euen since vp himselfe Ioseph whom dayes; The	} read { euen since vp to himselfe Ioseph, whom daies. The
---	--	---

1



A